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WEEKLY REVIEW.

—AN action has been brought against the Lady Superior of a Protestant Sisterhood in Finsbury, by a Miss Allcard who had taken the vow of poverty in that Institution, and given her property (£18,000) to it. She seeks to recover her property. The word Protestant in this connection is certainly a misnomer. Miss Allcard, it appears, has become a Romanist, preferring the imitated to the imitation. From the evidence adduced at the trial, some idea may be formed of the servitude and degradation into which the members of these establishments are betrayed by the vow of obedience to the Superior. Among the chastisements which the Superior of this Sisterhood inflicted were the following: Sitting on a chair for six weeks together, maintaining perfect silence all that time; washing the house from 6 a. m. to 11 p. m.; washing clothes from 6 a. m. to 9 p. m.; kneeling before a crucifix for a lengthened period, &c. &c. One of the rules is that the words of the Superior (Miss Skinner) are to be regarded as the voice of God. Yet the Lady Superior is said to be a woman of a very violent temper, known to storm and rage at the sisters. It was also stated in evidence that she and Father Nihill, the Confessor, regaled themselves with fowls, salmon, rich puddings and whiskey, while maintaining the discipline of the Convent. The lady Superior opened all letters addressed to the sisters, appropriating the cheques contained in them. There was a time when such revelations at these would have created a sensation in England; but that time appears to have gone by.

—THE case of the Bishop of Salisbury and the Rev. Carr Glyn was lately referred to by us. It is now conclusively shown that the Bishop's resentment was awakened simply by the sympathy which Mr. Glyn had shown with dissenters. Writing to Mr. Glyn the Bishop said:—

‘I am unwilling to have a man taught the principles which you conscientiously hold as to the amount of help to be extended by Churchmen to Dissenters.’

Mr. Glyn had opened a bazaar held by Baptists. Putting this case and that just previously mentioned together, some idea may be formed of the present position of the Church of England.

—THE venerable George Muller, now more than four-score years of age, continues his evangelistic labours in foreign parts. Having visited the various colonies of Australasia, he has since visited China, and when he shall have finished his testimony there proposes to go to Japan. Mrs. Muller accompanies him.

—THE Rev. Benjamin Rice, of the London Missionary Society, Bangalore, died on the 9th inst., at the age of 72. He had com-

pleted fifty years of labour in India, having landed in Madras, December 29th, 1836. During this protracted term of service he visited England but once, 1853-6. He has been always stationed at Bangalore. He has been engaged in all kinds of Mission work. He was well acquainted with the Canarese language, had to do with the revision of the Canarese Bible, contributed not a little we believe to the Christian Canarese literature, and was the Secretary both of the Tract and Book Society and of the Bible Society. Last month, the Jubilee of this worker was celebrated in Bangalore, and on that occasion there was very little to betoken his speedy removal from earth. In the notice of that commemoration that appears in the *Harvest Field*, Mr. Rice is thus spoken of:—

As we watched him the other night receiving the congratulations of his brethren and spiritual children he seemed good for twenty years more of quiet work. His head is hoary; but his eye is bright, his smile quick, and his step quite sprightly. Hale old age is a very uncommon sight in India; but Mr. Rice has no look of weariness, and probably no sense of it in his work, and he has not yet begun to relax.

—As an illustration of the slowness with which the work of conversion goes on in large cities, as compared with rural districts, we notice that the Native communicants of the London Mission, during the 50 years spanned by Mr. Rice's ministry, rose from 26 to 171, while the number of Protestant converts in all India, rose from 27,000 in 1831 to nearly 500,000 in 1881.

—A HOME paper, speaking of the laxity of admission to membership that prevails in many churches, says:—

This is in our estimation an evil of such gravity, and is productive of such disastrous results, that when occasion requires we cannot but give expression to our convictions. It is our serious belief, not lightly arrived at, that this cause is doing more than all others to hinder the progress of the kingdom of Christ. Not only are the unconverted by this means confirmed in their unbelief, but the organisation by which the outcast multitudes are to be reclaimed is paralysed and rendered inoperative. Is it not the case that there are churches in our land to-day so utterly bereft of spiritual power that they are little better than social clubs, and that they are in a more fit condition to welcome the advent of the Man of Sin than the lowly Man of Sorrows. ‘It is high time to awake out of sleep!’

—MR. JOSEPH RABINOWITZ, of whom we have had occasion to speak more than once, has just paid a visit to London. A meeting of Christian friends in Mildmay welcomed and congratulated him, and praised God for the remarkable movement among the Jews of Bessarabia, of which he has been the leader. Mr. Rabinowitz spoke in the Judeo-Polish dialect, Mr. Adler interpreting. It was while walking on the Mount of Olives that his mind became powerfully impressed

with the conviction that Jesus must have been the Messiah. He afterwards was much impressed by the words of Jesus, Without me (apart from me) ye can do nothing. Apart from Jesus, what had the Jews done and what could they do? So abandoning his colonization scheme, he went home to search the Scriptures. He made no secret of his convictions but talked about them to all who came to see him. This wonderful movement is due to the earnest study of the New Testament.

Mr. Rabinowitz ended with the following illustrations. During the Russo-Turkish war, after one battle, two parties of soldiers were told off, one to bring in the wounded, the other to bury the dead. The dead were collected, registered, and were about to be put into a large pit, when one who had been unconscious revived and said, ‘Have pity on me; don't bury me, I'm not dead.’ The subaltern in charge seemed inclined to think his duty compelled him to bury the man, as he had been registered as dead. The poor man, however, pleaded, ‘I'm alive.’ So, said the speaker, according to your theology, we (the Jews) are registered as dead, but we are alive, and you cannot bury us. Many of us are alive, and we want only a place of worship, liberty, and the Bible. You must help us, not bury us.

His second illustration was that of a son, who, after the fashion of the prodigal son, had his portion from his father, and his passport (necessary for travelling in Russia), and went off. Soon he wasted his money, and in his straits pawned his passport. His vain endeavours to return to his father's house were described, and the speaker continued: What we want of you is to give us back our passport, the Word of God. We have not got it, not in sufficient quantities. Help to provide us with the Bible, the New Testament especially, then shall we find our way back to our Father's house through our Brother, and Redeemer, and Messiah, Jesus Christ.

—GOD: FATHER, SON, SPIRIT: how severally related to prayer? We pray by the Spirit, through the Son, to the Father. We know not what to pray for, as we ought: the Spirit helpeth our infirmities, by revealing to us God in Christ. The Spirit who by showing us God as he is, convinces us of sin, by showing us the Crucified One enables us to draw nigh and ask, in the name of Christ, for pardon and purity. The great majority of the prayers found in the New Testament, from the day of Pentecost onward, are addressed to the Father, through the mediation of the Son; the Spirit within gives us the needed boldness and inspires our utterances, according to our faith. Revelation becomes an accomplished fact when God is manifest in Christ the image of the invisible God, and when the Spirit in the heart of the believer enables him to apprehend that manifestation. Thus, though Christ had spent years on the earth, he was not really known to his disciples till the day of Pentecost. When we, in the Spirit, through the Lord Jesus,



supplicate the Father, these facts are most impressively exhibited.

—THERE has been a great deal of indignation expressed on account of the hard-heartedness of the landlords in Ireland in evicting their tenants, and there have doubtless been instances in which harshness and selfishness have characterized their proceedings. But things are from time to time reported which go to show that the injustice is sometimes on the side of the tenant rather than the farmer. We are not apt to reproach landlords in other parts of the world because they demand fulfilment of the agreement made with tenants. If a man does not pay rent, he does not seem entitled to occupy another man's house. Look at the following, taken from the *Rock* :—

"It appears that the tenants on the Glenbeigh estate owe five or six years' rent, while several of them are as much as nine years in arrears. Some considerable time back, by the intervention of the Roman Catholic priest, an arrangement was made by which the tenants agreed to pay one year's rent, which the landlords consented to accept in discharge of the liability. It is not disputed that the tenants were able to pay the commuted amount. But then some of the National League leaders appeared on the scene, and after that the tenants declined to fulfil their part of the bargain. Matters went on until more recently, when another arrangement was made, the landlords this time agreeing to accept a single half-year's rent in full settlement. Again the Land League interposed, and again the tenants failed to adhere to the terms of the arrangement. Now, when the landlords, as the only course at their disposal, proceed to evict men who will not pay a single penny of rent for the land they have occupied for so many years, there is a loud outcry that they are inhuman and tyrannical."

We know of nothing more fitted to demoralize a people than to teach them that they are not bound by their engagements when it is inconvenient to fulfil them. Under such circumstances it is certain that few of them will brace their energies to the conflict of life; they will be only too ready to excuse themselves for neglecting to do what they might. The money due to the landlord is more likely to find its way to the whiskey-shop.

—A FRATERNAL meeting of the Congregational Board of London ministers and the Baptist Board of London ministers, was held January 11th at the Baptist Mission House. One of the speakers said it might be questioned if there was ever a time when the hearts of God's people were more anxious to be rid of all that kept them apart. Dr. Angus remarked :—

There might be a large amount of division and no denomination at all. The most divided of all churches was the Roman Catholic Church. On the other hand there were denominational distinctions quite consistent with true brotherly love.

Rev. Dr. Allon distinguished between denominationalism of spirit and of opinion, remarking that the Free Churches provided for differences of opinion and practice within the limits of the common faith; he also advocated the interchange of pulpits on given Sundays between the ministers of the two denominations as a demonstration to the outside world that their differences did not involve difference of spirit.

—THE planters of Bourbon, finding themselves somewhat straitened in their island, think it would be a good thing if they could

get hold of the neighbouring island of Madagascar, so much larger and richer, and have sent a deputy to France who makes it his business to lecture on the subject and create if possible a public sentiment in favour of the annexation. This gentleman complains of the French Protestants for sympathizing with "the English Methodist missionaries" to whom they largely impute the resistance made to the French by the Hovas. What the Bourbon planters really desire is the privilege of getting slaves from Madagascar. They are annoyed because the Hova Government is opposed to this traffic. And the reason why they are so bitter against the Protestant missionaries, is that they impute to their influence this attitude of the Hova Government.

—A LETTER from Rev. W. H. Mead, one of Bishop Taylor's missionaries in Angola, announces the death of his oldest daughter, aged 17. This is the fifth death since the stations were established in Angola, one to each station.

I write this as the father of this dear one, whom I greatly loved. She was our first-born. She had been a good child to me. She had a great talent for music, and her organ accompanied my cornet or violin as we many times made joyful noise to the Lord; and at our morning family devotions she would play the organ, while God would pour salvation through poor me, while I sang with the rest the songs of the Lord. Of course it is with choking emotion that I write this, as I know such has come to an end. But Nellie seems near me. We sorrow not as those that have no hope. We expect soon to meet her again, and not her only, but all the saved of the ages.

As I look back upon her life so suddenly ended, it seems wonderfully pure and free from stain. God has kept her for himself. May God grant that, through His grace, I may be a faithful father to our remaining little ones, and that His will be done through me in His blessed work.

Her countenance seemed to bear the sweetness of an angel as she lay there with the white trimming made and arranged about the head by her mother with the glossy green of African vines.

Much sympathy was shown by the Portuguese and Natives.

—ON Wednesday last the Jubilee of Her Majesty was celebrated in Bombay with great splendour, and we almost regretted that the Queen-Empress herself was not there to see and hear. She was content doubtless that so many of her loyal subjects and especially her royal son should be here to see and hear for her. It appears that this is not the first Jubilee of a reigning sovereign celebrated in Bombay. The 19th century has seen one before this. In June, 1810, Bombay celebrated the Jubilee of George 3rd. The celebration appears, however, to have been chiefly confined to Government House, Parell. The Jubilee of the present sovereign was celebrated in magnificent style, not only with lavish expenditure, but with much taste, skill and art. The illumination was something wonderful. The fair on the Esplanade, by night, was like a scene of enchantment. All went off well and pleasantly without disturbance or serious accident, an important record to make when something like a million of people take part.

—EARLY on Wednesday last there was a grand convocation at the Town Hall, or in front of it, when, in presence of an immense

crowd, some 58 addresses to Her Majesty were presented to Lord Reay, Governor of Bombay. Among these were addresses from the Bombay Missionary Conference and from the Native (Protestant) Christians of Western India. Lord Reay gave in reply an admirable address, bringing out the salient features of England's history in the last fifty years, specially in relation to India, and touching happily on the personal character and domestic life of the Queen; not neglecting to note the astonishing development of Bombay itself. The imports of Bombay have increased nearly ten-fold and the exports seven-fold, in fifty years.

—WE have much pleasure in stating that Dr. Saleni Armstrong, a lady-doctor, has arrived from America and expects to take up her residence in Bombay. She is a graduate of the Woman's Medical College of Pennsylvania, the Philadelphia Lying-in-Charity, and the Mt. Vernon Institute of Elocution and Languages, and was for some time resident Physician (interne) in the New England Hospital, Boston, Mass. She is at present staying with Miss DeLine, Zenana House, Gilder street, near Falkland Road.

—MR. W. P. Byers, Miss Byers and Mr. L. H. Koepsal arrived in Bombay lately from America and proceeded to Calcutta, where they expect to be engaged in connection with the Seamen's Work of the M. E. Church in that place.

—A CORRESPONDENT of the *Kaukab-i-Hind* mentions a striking instance of the way in which scraps of printed matter are sometimes made the occasion of spreading the knowledge of the Gospel. In Chathisgarh, at a celebrated place of pilgrimage, some years ago some Native scholars, attracted by their cheapness, purchased more than a hundred little Christian books, but when the pundits found it out, they had the books torn up and flung away. This was in the village of Kopara. By chance, Sarwan, a cultivator who had learned to read in a Government school, found some fragments of one of these books, named *Ram Pariksha*, took them home, pieced them together and read them. He read them to his companions, and they managed to get some more of the same kind. Sarwan went to the pilgrimage the following year and purchased a Rupee's worth of Christian tracts. He now wished to know all about Jesus Christ and after a while went to Raipur, fell in with a Native Christian and was introduced to the Rev. Mr. Stoll from whom he obtained the *Sat Mat Nirarpan* and other works. Prayer was made for him and he was visited in his village and eventually baptized, and there is hope that many more of his people will be brought to Christ through his testimony.

—WE announced last week that there would be a meeting for thanksgiving to God for the blessings of the reign of Queen Victoria, in the Grant Road Church. It was afterwards arranged that instead of having services at the several churches, there should be a union meeting at 11 a. m. on Wednesday, in the Y. M. C. A. rooms. This meeting was held, and was pretty well attended, though a larger number would doubtless have been present if the place had been more central. Mr. Couder presided, addresses were made by Mr. Bowen and Colonel McCausland, and prayer and

thanksgiving were made by Rev. Messrs. Bell, Greig and Forgan, Mr. Morris and Mr. Conder.

—We learn from the *Indian Christian Herald* that the Rev. Mr. Macdonald of the Free Church Mission, Calcutta, went to Patna to give an address to the students of the College there, but was not allowed by the Principal to give the address within the walls of the College, for the reason that it would be contrary to the neutrality which Government observes in matters of religion. And yet Colonel Olcott was allowed to deliver an address there not long ago, which was mainly a tirade against Christianity!

—The *Indian Churchman* is greatly displeased with Canon Wilberforce for having preached from a Nonconformist pulpit, and calls upon the Bishop to notice this awful lapse. The Apostle John tells of some who neither received the brethren and forbade those who would, casting them out of the church. There are those in the Church of England who would like to cast out those who do not make more of the Church of England than of the Church of Christ.

—THERE was a shower of stars on the day of Jubilee, from the political not the natural heavens. The varied honours of the Star of India and the Indian Empire have been discriminately distributed upon existing celebrities in India. The honour of knighthood has been bestowed on a few, the Sheriff of Bombay being among them.

—THERE has been a Congress of Tamil Christians in Madras, the first of the kind. It lasted a whole week, from January 29 to February 5. All Protestant denominations took part in it. There was a large number of delegates from interior stations. A good many European missionaries attended it and took part. The special object of the congress was the promotion of union among the different denominations. We place in our Epitome an extract from the *Eastern Star* regarding this Congress.

—By the action of the Central Conference of the M. E. Church, India, held in Bombay this week, the S. I. Conference is divided into two, and the limits of the N. I. Conference are enlarged. The S. I. Conference will now include Sindh, Gazarat, the rest of the Bombay Presidency, and all India south of a line drawn from Burhanpore to Jabalpur, not including those places, and thence extending south-east. The Bengal Conference will stretch from Calcutta to the Panjab, in one direction, and to Singapore in the other, though it is possible that Singapore will soon become a Mission. The N. I. Conference will include the N. W. Provinces, excepting the districts containing Agra and Roorkee, and the English Church in Allahabad.

NOTICES OF BOOKS AND REPORTS.

Harvest Field. February. The Rev. H. Haigh has resumed the editorship of this Magazine. This number contains an account of the Mysore District Meeting, (Wesleyan) in which some information concerning Canarese Christian literature is given. A Happy Rennon tells of a pleasant gathering of the London Society's and the Wesleyan missionaries in Bangalore, on the 10th of last month, thirty in number, the venerable Mr. Rice being one of them. Another article is

on Interest in Missions. Notes, Extracts and News of the churches follow.

Madras Chr. College Magazine. Feb. The first article is "Genesis and Archaic History," by C. E. G. Crawford, B. O. S. This is a carefully written article. The writer seeks to present the views of Francois Lenormant. There was a Jehovist writer and an Elohist writer of Genesis, both inspired, but their works were edited by another inspired writer who came later. Ancient traditions common to different nations were embodied in these, but inspiration put upon them "the stamp of the severest monotheism and the highest morality." The first chapter of Genesis contains "allegorical presentations of spiritual truths." But these allegories are traditions, "stripped of all mythical character and subjected to the conditions of the strictest monotheism." We are of a different opinion. The ancient myths are corruptions from the monotheistic truth. Through the entire history of inspiration we find that God has never communicated a truth to man, which man has not hastened to adulterate with his own imaginings. To eliminate truth from ancient myths may be a suitable occupation for the modern student, but the truth was before the myth. This is our apprehension of the matter. Mr. Crawford looks upon M. Lenormant as one of the ablest champions of Christianity and the Bible, and mourns his early death. The second article is on "Politics and the Public Service Commission," and it is by Dr. Miller. Bulgaria and East Roumelia, Hindu Funerals, Rajasekhara, Literary Notices, Science Jottings, Notes and Queries, make up the rest of the number.

"*Forbidden Fruit for Young Men*." By Major Seton Churchill. London. J. Nisbet and Co. Price 2s. 6d. 269 pp. We have had occasion to speak with commendation of Major Churchill's previous literary ventures, but we attach even a higher value to the present work, for the reason that it treats of matters which most authors shrink from handling though they are of vital importance. The conspiracy of silence, as it has been termed, the general consent to forbear speaking of certain forms of moral corruption, is treason to humanity, and it is matter of thankfulness that many are coming now to see the thing in this light. The habits that are taking the sap out of our modern humanity, ask only for darkness, and are greatly indebted to Christians for agreeing to let them have what they demand. We admire the moral intrepidity that Major Churchill exhibits in sending forth this book, which is withal, let us say, written in a most decorous tone and may be read by every body without reasonable offence. As the author says in his preface, it is about time that we should cease to apologize for writings intended to stem the tide of corruption, seeing that the country is so nearly deluged with corrupt literature.

In the preface to this work we read:—

There are, however, many earnest Christian people who disapprove entirely of impurity being publicly rebuked. They base their opinions on those passages in Ephesians v. 3, 12, where the Apostle says, "But fornication, and all uncleanness, or covetousness, let it not

be once named among you, as becometh saints," and again, "It is a shame even to speak of those things which are done of them in secret." Now while admitting that it is very difficult to write on this subject, and still more difficult to speak on it in public, one cannot but think that it is wrong for us to allow a natural reluctance to seal our lips and make us dumb. Bengel, a very able commentator, says, "Speak of," I think is used here as "speak of without reproving"—"To speak of them without reproving is a shame." Another commentator, Dr. Whedon, says, "Let these vices be so far from you, that the very allusion to them shall cease. It is not so much the verbal naming that is forbidden, as the behaviour and thoughts that induce their naming. The effort should be to render such vices unthought of—strange and surprising, as becometh a holy community."

This view of the two passages certainly commends itself to our judgment, for it would be manifestly absurd to say that the naming of certain sins is wrong, when it is done by way of reproof. The Apostle himself, many times over, mentions the names of these very sins. If it be right for him it cannot be wrong for all God's people now to do the same, since all are commanded to follow him even as he followed Christ. It is not, however, probable that these verses caused the feeling which exists; the idea is rather a relic of olden days, when everything unpleasant was habitually put away. "Out of sight, out of mind" is a very old saying. The texts have been simply hunted up and made use of in order to sustain a false argument. Under many an old country-house in England exist almost forgotten cesspools, an unseen but fruitful source of danger. Evils that are concealed are ever worse than those that are exposed. Our ancestors dealt with moral as they did with material evil; the one was buried out of sight, the other was hushed up. But evil is not thus easily disposed of; the day of reckoning may indeed for a time be kept out of mind, but come it will sooner or later. Had the Church of the nineteenth century been more faithful to her mission, and spoken out more boldly, as the old Puritans used to do, we might have been spared much of the moral evil which now exists. Ground left to lie fallow naturally produces weeds. The minds of the young when not rightly informed naturally tend to error, superstition, and evil. Let us sow the good seed of a healthy sound opinion in regard to morals early in life, and we shall forestall the sowing of the tares of vicious thoughts by the Evil One and his agents. The very air of mystery that hangs round the subject creates half its fascination for the young. Let that be removed, and the forbidden fruit of lust loses half its power of enticement.

There are 19 chapters, discoursing of the following topics: Forbidden fruit, its *raison d'être*; benefits of temptation; the moral nature of man; self-control; human responsibility; true to nature; accumulative power of sin; promiscuous intercourse; polygamy; marriage; prostitution; responsibility of parents; influence of medical men; impure thoughts; impure pictures; causes exciting to impurity; aids to purity; treatment of the fallen; religion as an aid to purity. Our readers can see at a glance that these are most important and most timely topics. They are handled in an excellent spirit and in a very convincing way. The book is most readable and we wish that all might read it, especially the young.

We hope to give a further notice of this work.

We are favoured with copies of the following: *The Indian Parity Trumpet*, Feb. Malegaon Church Report, Mar. Oudh as a

Mission Field, Mission Report and Minutes of the N. I. Conference. Manual of the M. E. Church of America, Jan. The Old Nature, &c. Are you a member? Memories of the Past, by James Griffin.

INTERNATIONAL BIBLE STUDY.

February 20.—Gen. 18: 16-33—G. T. Hab. 3:2.

See last Guardian.

Feb. 27.—Gen. 19: 15-26.—G. T. Gen. 19: 17.

"AND when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters, which are here; lest thou be consumed in the iniquity of the city."

The messengers of God were obliged to use all urgency to induce Lot and his family to abandon Sodom. This was the place chosen by Lot when Abraham refused to contend with him and gave him the power of choice; and it was hard for him to believe, still harder no doubt for his wife and daughters to believe, that they were dwelling in a city of destruction. And what a task the messengers of the Gospel have to induce sinners to turn their back on the world. At all events Lot did not realize the urgency as the angels did. There was so much to be done, so much that he had accumulated, which it seemed a pity to relinquish to the flames; if he had but an hour or two he could load a few camels with his valuables. "While he lingered, the men laid hold upon his hand and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth and set him without the city." The men of God had to use a kind of compulsion to get them away; the mercy of God thus found an impressive exhibition of itself. Sinners get angry when this loving pressure is brought to bear upon them; they do not see the need of such eager solicitude; but afterwards, when they have escaped the corruption that is in the world, they recognize the mercy of God in the pressure used by evangelists.

One of the angels now said to Lot: "Escape for thy life; look not behind thee, nor stay in all the plain; escape to the mountain lest thou be consumed."

Sinners who have been awakened are sometimes prone to conclude too soon that they have put danger behind them. They have shed tears, have had a solemn feeling, have stammered out a prayer, and are tempted to think that all has been made right between God and them. But they have not really abandoned faith in themselves. Lot was disposed to think that having left the city he was safe. But he is admonished to escape to the mountains. And the command to us is, Come out from among them and be ye separate, and touch not the unclean thing. And we are to look not behind us, or entertain regrets on account of what we have left behind. Paul counted it all but dross and dung.

Lot was not cured of his self-will. "Oh! not so, my lord: thy servant has found grace in thy sight, and thou hast magnified thy mercy, in saying my life; and I cannot escape to the mountain, lest some evil take me and I die. Behold now this city is near to flee unto, and it is a little one, let me escape thither; (is it not a little one?) and my soul shall live." How

strange the infatuation that prompted this suggestion. Still clinging to his own ideas. Of course if he wants to stop in that village, he may; God does not want to use compulsion, or force his will upon men. Lot may have his way; but he will find out by bitter experience that God's ways are vastly better than ours. He may go to Zoar but will not find peace there. Fears will take hold of him there, and he will flee from it more eagerly than he fled from Sodom. However, the angel assures him that Zoar shall be exempt from the avenging flames, for his sake.

"Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of heaven, and overthrew those cities and all the plains and all the inhabitants." Thus only could God make it evident to men that he is of purer eyes than to behold iniquity; it is to him the most intolerable thing in the universe. Because judgment is not now executed upon sinful men, they conclude that God looks at it very much as they do. The flood, this fiery scourge from heaven, and similar awful judgments executed from time to time, tend to bring home to the convictions of sinful men (who refuse the testimony of God's word) the fact of his infinite opposition to sin. No penal fires would be necessary if men would just render to God that confidence which they demand for themselves.

"But his wife looked back from behind him, and she became a pillar of salt." She was following Lot but her heart was where her treasure was; she was thinking of the home which she had adorned for herself, and of her sons-in-law, and social ties; she thought it a pity that destruction should come upon all these and that she should go forth a wanderer in her old age. She disobeys the charge given, and looks back. Sinners are saved by a look at the Crucified One, as the Israelites were healed by a look at the brazen serpent; the wife of Lot was lost by a look, even as the world was lost by the look of desire which Eve gave to the forbidden fruit. The lust of the eyes is that which every Christian is warned against.

The Bombay Guardian.

SATURDAY, FEBRUARY 19, 1887.

THE JUBILEE OF HER MAJESTY.

THE full significance of the half century during which Her Majesty has been Queen of England, will not be apprehended till a day has dawned that is yet in the future. We behold a wonderful plan of Providence gradually unfolding, but what it all means we cannot tell till the consummation is reached. Fifty years ago England was a great commercial nation, the greatest, but it was not then surmised that her commercial fleet was to furnish the means of effecting the greatest migrations chronicled in history. Through these migrations, England has been reproduced in the most distant portions of the world, in America, Africa, Australasia, Oceania. It was important that close communications should be maintained with these distant offshoots, colonies and dependen-

cies, and in the wonderful Providence of God, the telegraph, the railway, and cheap postage have met this need. The English language is now at home in these once remote countries, and English institutions are found where barbarism or heathenism reigned a half century ago. For instance, the English newspaper is now published in almost all lands and among all nationalities.

The work of evangelizing the nations of the earth had been taken up before the reign of Queen Victoria, but the things we have mentioned have furnished an extraordinary stimulus to the work, by opening a hundred doors to the outlying nations, and there has probably never been a half century, not excepting even that which was initiated by the Apostles, when the Gospel has been so widely diffused or embraced by so many. All over the world, among all nationalities, companies of Christians gather together to read the Scriptures in their own vernacular, and address the throne of grace in their own tongue. The Apostle Paul tells us that where the Gospel is preached, there a sweet savour of life is diffused abroad, as though an alabaster box of ointment were broken; and when we consider how the messengers of the Gospel have gone among all nations, tribes and tongues proclaiming the unsearchable riches of Christ, we begin to see the spiritual importance of the Jubilee we are now celebrating. With this diffusion of the Gospel in foreign lands, there has been an increased acquaintanceship with the true nature of the Gospel, leading to a measure of Christian activity on behalf of the poor and needy, the ignorant and misguided, the disabled, the vicious, in Christian lands. Let the life of Lord Shaftesbury bear its testimony in this regard. It has come to be felt that knowledge belongs to all and must be brought within the reach of all. The rich and the enlightened have begun to say, "We do not well; it is a day of good tidings and we hold our peace."

India has shared largely in the providential blessings connected with the reign of Her Majesty. The different peoples inhabiting the various provinces of this great country, formerly as little sensible of a common tie as the different nations of Europe have been, are now brought together in a way that could never have been dreamed. As by the Suez Canal, by railways and telegraphs, India has been brought near to England, *pari passu* the different portions of this land have become linked together, and the Bengalee, the Marathi, the Tamalian, the Rajpoot and the Panjabi, now begin to realize that they are members of one great nationality, and are able, through the medium of the English language, to converse together for the first time. In a land where formerly it was deemed unlawful for any but a Brahmin to know how to read, schools now exist for all classes and castes. As a matter of course missionaries have come in large numbers to this country, and in the rural districts large masses of the common people have embraced the Gospel, and some of all castes have shown that a greater than caste is here. And in one respect the exigencies of India have taught us a lesson that we would have been otherwise slow to learn; the isolation and seclusion of the women of India, have drawn attention to the need of female workers,

ladies to visit the Zenanas and convey to the inmates the blessings of a Christian civilization. The effect has been wonderful. It has come to the daughters of the West like a new revelation, that there is for them too a glorious part in this work of a world's regeneration.

"Who knoweth whether thou art come to the kingdom for such a time as this?" were suggestive words addressed to Queen Esther. In the providence of Almighty God, Victoria has been called to preside over the destinies of the British Empire in an age characterized by such influences and opportunities as were not thought of in former ages, and it is unspeakably to her credit that she has been true to what is best in the spirit of the times, and has not been unfaithful to the great trust committed to her.

THE GOSPEL OF THE KINGDOM. II.

AMONG the many wonderful incidents in the story of the crucifixion of Jesus, not the least wonderful is the superscription that Pilate ordered to be placed above the cross. The custom was to indicate in this way the particular crime for which the man had been sentenced to death. But instead of ordering the preparation of a title that would have expressed the fact that Jesus died because he had assumed the title of King, Pilate did the very thing that Jesus was accused of, gave him the title of King. "Jesus of Nazareth, the King of the Jews," was the sentence which he ordered to be placed above the cross, in large bold letters, visible to all the thronging crowd, and in no less than three languages, Greek, Latin, and Hebrew. Naturally, the enemies of Jesus were much troubled by this, and the chief priests hastened to Pilate to point out the error and entreat him to correct it; but Pilate would not listen to them. What I have written I have written, he said. So the title remained, and declared to all the multitude that gathered around the cross that day, the sovereignty of this Sufferer.

We cannot but regard this as providential. Pilate had no thought of fulfilling a divine purpose by this superscription, any more than when he ordered that Jesus should be executed between two felons; yet we know that this last circumstance was a divine purpose, for it was mentioned in prophecy. Jesus, when he stood before Pilate, said to him, "Thou couldst do nothing at all against me, except it were given thee from above." We have a thousand instances of the will of God carried out unconsciously by men that knew not God. It was the will of God that this particular superscription should be over the cross on which Jesus died, to declare to men the true nature of kingship. "I, if I be lifted up, will draw all men unto me," said Christ. All men were to be made his subjects, not coercively, not by the exhibition of authority, but by capturing their hearts. The cross is the wisdom of God and the power of God, says Paul. John saw in the midst of the throne "a Lamb as it had been slain." The authority of God may awaken and alarm men, but that which reconciles men to the sovereignty of God and draws them to Christ, is the revelation of divine love at the cross of Christ. We love him because he first loved us. Jesus

of Nazareth is the King of those whom Paul shows to be Jews indeed, the children of Abraham by faith. The distinction between Jews and Gentiles is done away at the cross, and the only distinction that remains is between believers and unbelievers; and the promises to Jews are the promises to believers, as is abundantly shown by the apostle's application to the latter of promises made to the former.—(See 2 Cor. 6:16-7:1.)

The Gospel of the kingdom is then the revelation of God made at the cross, taking captive the heart of the sinner and showing to him the identity of his own interests and the love of God. Apart from the surrender of the heart there is no true subjection, no true allegiance, nothing worthy of the name of loyalty; in fact there is no true kingship. The kind of government that obtains in this world is a mere shred of kingship; mere smoke; a false pretence. Kings show how completely they are baffled by the refractory hearts of men, that they can only kill them, an open confession that they have no power to introduce their own will into their hearts. But the Gospel of the kingdom taught by Christ wins its way to the heart by the abnegation of authority, by letting sinners have all the authority and allowing sin to spend itself on the person of the King himself. The sinner lifts his rod on Christ; brings down the lacerating thong upon his back; mocks him with a crown of thorns; binds his hands, blindfolds his eyes, spits upon him and finally nails him to the cross, exulting in his own power. Jesus is thus made a worm and no man, and the sinner lords it over him. But as the sinner looks into those dying eyes, he sees the light of divinity, a divine glory suddenly invests the place; the Sufferer is alive for evermore, having the keys of hell and death, and all power in heaven and in earth, and he hears a voice saying, I have loved thee with an everlasting love, and with loving-kindness I have drawn thee. See now what thy boasted power has done, and know what my love is doing for thee. Then the sinner becomes armed with the same mind that was in Christ; he abhors himself, his self-assertion, his will, his power, and makes himself unreservedly and unconditionally over to this King of kings and Lord of lords, and the love of God becoming enthroned in him, makes him too to be a King.

LECTURE ON THE OLIVE AS MENTIONED IN THE BIBLE.

(Communicated.)

THE subject that I have chosen is the Olive Tree and its products as mentioned in the Bible. I have chosen it partly because on a former occasion I had not time to speak of the olive and partly because it is so often alluded to in the holy scriptures and is itself so interesting especially as one species is growing wild on our hills, the *Olea Cuspidata*.

It is also mentioned at a very early period of history not so soon as the fig tree, which was used directly after the fall, or the Acacia or Shittim wood used to build the Ark, but after the deluge, the leaf that the dove brought to the Ark, as a proof that the waters were assuaged, was an olive leaf. I have sometimes seen an illustration of the olive leaf nearly as big as the dove itself and wondered how the artist could think, that

so small a bird could carry so large a leaf far over the sea. The olive leaf as you know has always been a sign of peace as well as the dove and so they were rightly conjoined when God made peace with man, and the dove bearing the olive leaf would indicate that God is henceforth at peace with man and that He will not again destroy the earth with a flood as He had done. The olive tree then appears to have been one of the earliest trees known and to have grown in Western Asia, whence it has spread all over the countries which border on the Mediterranean, particularly Palestine, a land of wheat and barley vines and fig-trees and pomegranates, a land of oil olive and honey as it is called in Deuteronomy 8th chapter 8th verse. The olive tree also grows freely in Turkey, in Asia and in Europe also in Greece where it was sacred to Athene the goddess of wisdom, and also given as a crown to the victors in the Olympic games. It also grows in Italy and in the South of France where it is most extensively cultivated and all throughout Spain. It is found in Barbary and the North coast of Africa and in Egypt in fact all round the Mediterranean Sea. The olive is a tree of very slow growth and takes many years to bring its fruit to perfection; besides the wild olive as in India has only a very small and unproductive fruit containing very little oil and the seedlings produced from the cultivated olive have always a tendency to return to the wild state and to produce small fruits containing but little oil. In actual cultivation therefore, it is customary to graft the young plants produced from seed by inserting into them a small branch and bark taken from a well-known cultivated olive tree of a good kind which has produced large and oily fruits. The branch of a good olive tree with a portion of the wood is always cut so as to include one or more buds of the tree and this is carefully inserted into a cut made across the stem of the seedling tree; or a portion of a small branch of the good tree is accurately fitted in to the cut portion of the stem of the seedling, and bound on with strips of bark and surrounded with wet clay or moss. All the other buds of the seedling plant are carefully destroyed so that all its nourishment goes to increase the graft from the cultivated tree from which all the subsequent leaves, buds and branches are produced. By this operation of grafting or budding all the olive trees which now grow so extensively over the south of France, Spain, and Italy and to a smaller extent in Greece, Turkey, and Palestine have been produced. This operation differs from that described in Romans 11, chapter 16 and following verses. "If the root is holy so are the branches, but if some of the branches were broken off and thou being a wild olive tree were grafted in among them, and didst become partaker with them of the root and the fatness of the olive tree glory not over the branches. But if thou gloriest it is not thou that barest the root but the root thee. Thou wilt say the branches were broken off, that I might be grafted in. Well by their unbelief they were broken off and thou standest by thy faith. Be not high-minded but fear for if God spared not the natural branches neither will he spare thee. For if thou wast cut out of that which is by nature a wild olive tree and wast grafted contrary to nature into a good olive tree how much more shall these which are the natural branches be grafted into their own olive tree."

In the above description Saint Paul clearly states that the operation of grafting the branches of a wild olive tree into a good olive tree is contrary to nature and in fact it is rarely done except to strengthen the good olive tree as described by Palladius:—

Fœcundat pengues sterilis oleaster olivas.
Et quæ non novit munera ferre docet.
Which may be translated:

The wild and sterile olive renders fertile thus the true,
And teaches it to bear the fruits which itself never knew.

The real olive thus nourishes the branches of the wild olive tree which might produce rather better fruit but the fruit would never be quite equal to that of the cultivated olive tree. Yet this operation has been done to all of us, as we are by nature like branches of a wild olive tree incapable of bringing any good fruit to perfection yet we have been grafted by baptism into the good olive tree and have the power of partaking of its nourishment and the fruits that those who remain so grafted with the good olive tree produce are useful. In this respect there is a wide difference between the mode of grafting spoken of by the Apostle and that which is now really used. In the former case the fruits produced by the branch of the wild olive tree, are rendered better but they are still 'far' from equalling the fruits of the good tree. Our best fruits require to be repented of; but in the mode of cultivation which is really used in the olive countries, all the properties of the wild trees are improved by the graft of the good tree, and when this is successful only good fruit is produced equal to that of the original tree: this we know will be the case hereafter. I might further dilate on the necessity of destroying every bud and shoot of the wild tree, as if any one is left to grow it will produce its own bad and valueless fruits and thus injure the produce of the good branches. This destruction of all the wild shoots cannot occur, till we shall be made like the good olive tree, till then much of our fruits must be bad.

I next pass to a passage where the olive tree is mentioned in an especial manner as pre-eminent among the trees. Thus in Judges 9th chapter, 8 verse Jotham in the earliest parable related in the Bible said: "The trees went forth on a day to anoint a king over them and they said unto the olive tree, Reign Thou over us. But the olive tree said unto them, Shall I leave my fatness, wherewith by me they honour God and man and go to be promoted over the trees?" This shows how highly the ancient Jews valued the olive tree which by supplying oil served to honour God by its light in his temple and to anoint kings and great men.

A little afterwards we read that Sampson when he took his revenge on the Philistines as related in Judges 15th chapter, 4th and following verses, He sent foxes with firebrands into the corn "and burnt up also the standing corn with the vineyards and olives." Also a little later when Samuel warns the Israelites about the damage that a king can do He mentions in the 8th chapter 1st Book of Samuel and 14th verse. "And he will take your fields, and your vineyards, and your oliveyards even the best of them and give them to his servants."

These verses show how commonly the olive was cultivated at a very early date in Palestine now 3000 years ago.

(To be continued.)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "*Bombay Guardian*."

SIR,—I have no doubt your readers would be pleased to know some facts published in the *Dnyanodaya* by the Rev. Shidhoba Bapuji Misal, of the Berar Free Church Mission* regarding the death of Mrs. Grace Lazarus, the

wife of the Free Church Medical Agent at Thana. Mrs. Lazarus was very young but she bore a high Christian character, and her death was in harmony with the tenor of her life. Baalam's prayer was fully realized in her case; both her life and death had been those of the righteous. It is with peculiar satisfaction that I bring these facts before the notice of the readers of the *Guardian*, as Christian people in Europe and America who contribute so largely to Indian Missions and pray earnestly and lovingly for their prosperity might be encouraged by finding that the work of Missions is truly blessed of God. Mrs. Lazarus belonged to one of the old Missions, which follow the means and agencies of the old stereotyped kinds, but the Lord does not despise old ways; and in these days, though men are anxious, in their impatience of the apparant tardiness of the march of the Gospel, for new modes of evangelization, the Lord who is the unchangeable God continues to bless all efforts that magnify Jesus. The story of salvation is old, very old, and there is no other way to the apprehension and embracement of the old story save through repentance, which John the Baptist and the Lord Jesus after him declared was the only entrance to the kingdom of heaven. Philosophy and logic as well as music and ecstatic emotions, are but the outer works of the citadel of the Gospel which can only be scaled and possessed by repentance towards God and faith in the Lord Jesus.

Mr. Shidhoba says that most of the inhabitants of Thana,—Hindus, Christians, Parsis and others—regard the death of Mrs. Lazarus as a great calamity, with whom she acted in a most conciliatory and friendly feeling. She was a most generous hostess of Native Christians, whom she entertained no matter to what denomination they belonged. She was especially kind to the poor, and gave them relief. She gave clothes to the poor children, which she sewed with her own hands. When her husband was away from home, she would dispense medicine to the women and children that came to the Dispensary. While thus attending to the bodily wants of the people, she offered them (to use Mr. Shidhoba's phraseology) the treasures of the Gospel. She spent her Sabbath in teaching Hindus, Bene-Israel, Mahomedans and Christian children, and singing to them sweet songs of Zion.

During her illness, she had become very feeble, and after having heard from her husband that she might recover, she lay quiet for some time and told her husband to go and rest as he had been up the whole night. In half an hour or so, she sent for Dr. Lazarus and told him that she felt that she was getting worse, and felt certain that the Lord would soon take her to himself. She then asked him to call her relations and friends that she might bid them farewell. Five of her children were brought to her, to whom she spoke most impressively of the "Fear of the Lord which is the beginning of wisdom." Then she got the boys to hold their hands together and promise they would not quarrel with each other, and then gave them a parting kiss. When her old servant, a Mussalman came, she said, "You know you are our old servant and have heard much about Jesus, and I therefore entreat you to believe on the Messiah in whom I trust, for he is the only way to heaven. If you will not you shall be responsible for your own conduct; I have done my duty." In this way she exhorted many non-Christians. On Friday evening, she called her husband and exclaimed with a bright and happy face, "Do you see that bright and beautiful star?" He said, "How can I see that beautiful star?" and began to weep. She said to him, "Why do you weep when I am ready to go to the Lord?" She spoke in the same strain of the beautiful star to her Pastor, adding that she saw little beautiful children singing round the star, and asked, "Do you know who those children are? They are

angels." Afterwards she was in a kind of ecstasy, and began to sing in Marathi,

"Shall we gather at the river?"

At 12 or 1 o'clock in the morning she called her brother-in-law and asked him to promise that he would endeavour to grow in the grace of Jesus Christ, which when he had done she presented to him one of her rings saying, "Whenever you may be tempted to transgress the commandments of God, may this ring remind you of your promise to me." Then she returned her marriage ring to her husband, saying that she had ceased to be in the same subjection to him that she was hitherto; she now more specially belonged to the Lord Christ. She fell asleep on the 26th of December.

Some 500 people had come to the funeral, and Hindus, Parsis, Mahomedans and Jews joined in the ceremonies with the same earnestness that the Christians did. Scores of women kissed the face that always shone with such tender love for them, and Parsis and wealthy Hindus wept over the coffin regardless of their superstitious scruples to touch a dead body. The late Prime Minister of a Native State offered his sash for lifting the coffin, and at the cemetery demonstrations of sympathy were as genuine and emphatic as at the house of Dr. Lazarus. The Native Christians came in large numbers from Bombay, and among the missionaries of the Free Church were some from the distant Jalna, the Berars, Poona and Alibag. I never saw such open sympathy shown to Native Christians before, and that not for the commercial or political activities of the dead individual but solely and wholly for Christian virtues and graces that showed themselves before all classes of people in such great lustre. Christianity will succeed and establish itself in this land in spite of the opposition of agnosticism, whether it manifests itself among Europeans or educated Natives, by the logic of the cross supported by the evidence of a renovated and divinized life—not only of Christians of education and social position, but of such "little ones" as GRACE LAZARUS OF THANA.

A. B. C.

"FOR JESUS' SAKE."

SIR,—A variety of meanings is given to this expression by Theologians, and among them all I have never seen the following, namely, to ask the Father for the gifts and graces that they may be used for the honour and glory of His Son, i. e. "for Jesus' sake." That He may be in some way magnified and glorified thereby.

It strikes me that this is the Scripture plea of every prayer. Whether it might refer to the Father, to the Son, or the Holy Spirit.

We too often in our petitions ground our plea on our own want, or the want of others. We pray that God would give us things because we need them, and that he would save sinners because they are in danger of being lost.

I would not say that it is wrong to use such a plea, but there is one that should come before it, and be the main spring of all our petitions, whether they be for temporal or for spiritual mercies, for ourselves, or for others. That plea which alone will enable us to prevail in prayer is the *Glory of God*, and not our own good, not even the salvation of souls except as far as that will redound to His glory. I fear our poor prayers are a great deal too full of self, and that we do not give God the first and the chief thought in our supplications. The model Prayer given us by our Lord himself should guide us in this matter. Then we have the first three petitions offered to God for His own sake. That His name may be hallowed, that His kingdom may come, and that His will be done on earth. If we look at the manner of prayer offered by godly people in the Word of God we find that they are grounded on a desire to honour and glorify the Holy name of God and not solicited for the sake of the petitioner or others who may have been concerned,

* We understand that the Rev. S. B. Misal is not the author of the notice referred to—Ed. B. G.

I give a few instances from many. When Moses pleaded with God on the Mount in consequence of the sin of the people and the golden calf, he did not plead for the people, but he pleaded for *God's own sake*. He pleaded God's own fidelity and integrity, and his words are:

"Wherefore should the Egyptians speak, and say, For mischief did he bring them out &c., and again, Remember Abraham, Isaac, and Israel, thy servants to whom Thou swear-est by *thine own self* &c."

Mark the ground of the petition, Moses does not plead for the people, but for *God's own sake*. Lest His integrity should be tarnished before Egyptians, and His fidelity to His own promise to the three great representatives of the Jewish nation.

In the case of the trespass of Achan at Jericho and the defeat of Israel before the men of Ai how do we find the faithful Joshua pleading before God? No doubt he felt humbled that Israel had been put to flight, but that is not his plea. The national humiliation and personal disgrace are overshadowed by a far higher consideration which was the *glory of God*. His great plea was, "And what wilt thou do unto *thine own Name*." It was the honour of *God's great Name*, that above all pressed upon the great general's heart, and he pleads with God, for *God's own sake*.

In the great contest on Mount Carmel between Elijah and the prophets of Baal, and the prayer of the man of God we have the same plea as he prays, Hear me O Lord, hear me, and why? "That this people may know that thou art the Lord God" &c. The prayer is for *God's own sake*.

We find the very same plea used by our Saviour himself at the grave of Lazarus as He says looking up to heaven, Father, "I thank thee that thou hast heard me," *** I said it, that they may believe that thou hast sent me." Again, it is for the *Father's sake* and for *Jesus' sake* that the prayer is offered, and heard too. This is the light in which I understand the expression "For *Jesus' sake*."

THOMAS EVANS.

To the Editor of "The Madras Mail."

SIR.—The unique astuteness of the Roman Catholic Propaganda might naturally prepare one to expect a series of surprises as being only characteristic of the normal mode of procedure of the members and representatives of that Body. I must nevertheless confess to some astonishment at the clever manner in which, by implication, a political signification was attached to the proceedings at Bangalore on 25th January: Whatever may be the opinion of better informed parties, I confidently affirm that the deft manner in which the Delegate of the Propaganda tacitly included the Resident of Mysore in the invidious compliment paid to the Queen of England was sufficiently calculated to mislead the minds of the great majority of those present into the warrantable supposition that the British Resident attended this proclamation of the Roman Catholic Hierarchy in India as the accredited representative of her Majesty the Queen.

Yours faithfully,
NOVICE.

Naduvratm,
28th January, 1887.

DEAR SIR,—I heartily concur with the sentiments expressed by "Protester" in your issue of the 18th January, 1887, and have been anxious to address you on the subject ever since. I have also read Father Chiniquy's books which the writer refers to and can therefore quite understand and sympathize with his feelings. His suggestion that a number of cheap copies of the above publications should be purchased and distributed amongst such people as are ignorant of the great danger

that exists in Protestant parents sending their children to Romish institution is, I opine, a very good one and should be carried out by those who are interested in this very important question. I am fully alive to the danger myself and pitying as I do from my heart, the poor misguided people who, with their eyes shut, entrust their little ones to the care of priests and nuns, heartily respond to the call made by your correspondent and shall gladly help towards the purchase and be the custodian and distributor of the books mentioned in

NAGPORE.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculia Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6 P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

WE are requested to mention that persons wishing to aid the work in which the Bombay Purity Alliance is engaged, may send their contributions to Mr. F. C. Brewin, Treasurer, Mazagon.

THE CHILDREN'S SCRIPTURE UNION.

THE meeting in connection with the above Union will not be held to-morrow (Saturday) as previously stated owing to the Children's Fête which is to take place on that day, in connection with the Jubilee.

The meeting will be held on Saturday the 26th instead at 5 o'clock at The Lodge, Girgaum.

E. M. CRITTALL,
Honorary Secretary.

IN the Grant Road M. E. Church the Rev. Dr. Parker will preach at 11 a. m. and Rev. J. H. Shively, at 6 p. m. to-morrow. The after-meeting will be taken by Rev. S. Knowles of North India Conference, lately so blessed of God in a work among the Tarus.

Epitome of News.

SATURDAY, FEBRUARY 12.

—A destructive fire yesterday at Rangoon is reported.

—*Bombay Gazette*: Yesterday the *Namouna*, the fine yacht of Mr. James Gordon Bennett, arrived in Bombay harbour. The well-known and ubiquitous *Sunbeam* has arrived with Lord Brassey, after a very fine run, from Karachi. Close by is the French yacht *Nemesis*, having on board MM. Menier, the owners, and some friends who are making with them the tour of the world. This yacht is fitted up with wood-carving, tapestry and furniture which might lead a visitor to imagine that he had suddenly been transferred to some old French chateau and was not in a yacht at all. Lady Reay visited this yacht last evening, as did several other ladies, who were received by the Messieurs Menier and their friends. The *Namouna* and the *Sunbeam* have nothing to fear from any comparison with the beautiful French yacht; all three constitute the largest yet seen in the harbour of Bombay.

Same: The Vatican appears to be quite aware that it has in its armoury a weapon of retaliation which it can employ against France in return for the not too kindly treatment which it has received at the hands of the Republic. In urging the Catholic party in Germany to support Prince Bismarck and the Army Bill it has returned, with interest, the blow that was aimed at it a few months since when M. de Freycinet, under threat of stopping the stipends of the clergy throughout France, coerced the Vatican into abandoning the project for withdrawing Catholic interests in China from the protection of the French Minister at Peking.

MONDAY, FEBRUARY 14.

—*Times of India*: The governors of the Bruce Institution, Calcutta, at their last meeting elected 72 Eurasian girls to the benefit of the Trust. Of these 40 are Roman Catholics, 24 belong to the Church of England, and eight are Nonconformists.

—*The Christian*: Canon Jacobs has commenced a prolonged mission at Portsea, which is being conducted by Mr. Garner, formerly a clown. His efforts have recently been the means of restoring some of the worst characters in Liverpool, Sunderland, and Lowestoft. Church Army work will shortly be commenced in Rochdale, Birkenhead, Headingham, Barnet, Redford, Skelton, and other places. Some of the evangelists are preparing to go to India, China, and Africa later on in the year.

—Same: We are deeply grieved to hear of Lord Cavan's serious illness. Our correspondent, Mr. Douglas Russell, says:—"His condition is most critical. His own desire is to depart and to be with Christ, which is far better than the best to be experienced here, and he rejoices at the prospect of being soon with the Lord he loves. He sent to the meeting on Lord's Day a request for praise for himself, and prayer for Lady Cavan, that she may be sustained in this trying hour. He says to his friends, 'I'm the happiest man in Weston! Don't pray for me, only praise!'"

TUESDAY, FEBRUARY 15.

—The *Times of India* noticing Dr. Bhandarkar's account of his recent visit to Europe, says: "It is the new fashion to run down higher education in India. But when we find an educated native gentleman like Dr. Bhandarkar deliberately saying that the withdrawal of the English would infallibly mean a relapse to the old state of political degradation, with selfishness reigning supreme, and rival competitors for throne and power intriguing against each other amidst a people profoundly indifferent, it is clear that there are two sides to the ques-

tion. "Though we talk," he says, "about public spirit, public duty, nationality, and things of that sort, these ideas have not deeply sunk into our nature. Self-interest is as strong a motive with us as it ever was before. There is a lamentable want of serious thought among us. Childishness is rampant everywhere. We are divided into castes and communities that have not yet learnt to make common cause with each other. We still want that energy, and those orderly modes of action, and that power of organization which are necessary in order that we may progress in civilization." We have ourselves never ventured to use stronger language than this; but it is especially valuable as coming from the lips of one of the leading members of the Hindoo community, who has been taught by foreign travel the real advantages of the English raj.

—The Indian Midland Railway Company, the *Pioneer* states, have decided to construct a line of about 48 miles from a point on the Great Indian Peninsular line to Saugor. The work will be commenced immediately.

—*Nonconformist*: The conversion to the Protestant faith of a young Romish professor at Brescia, and his becoming a student at the Free Church Theological Academy in Rome is making some sensation in Italy, especially in clerical quarters. Pastor Borgia, of Milan, and editor of the *Piccolo Messaggiere*, tells the simple story in the first issue of his paper for this year. The young man called upon him in November last, and said that he had been for two years professor of philosophy and religion in the Episcopal Seminary at Brescia, and that he was consequently authorised to read prohibited books with a view of his being able to controvert heretical doctrines. But this reading proved fatal to his ease of mind. He saw the errors into which the Romish Church has fallen, and after several months of inward struggle he determined to cast off the yoke of Rome and devote himself to the preaching of the Gospel of Christ. But having formed the determination, what was to be done? He went at length to Milan, and through a friend was introduced to Pastor Borgia, who after due inquiry respecting the professor's position, and after showing him the life of difficulty and trouble likely to await him, sent him to Rome. The priests have, of course, begun to circulate stories as to the reasons that compelled the professor to take this step, stories which the professor himself solemnly declared in the *Provincia di Brescia* to be absolutely untrue.

—*Word and Work*: We have been induced to call attention to this subject by a most insidious form of gambling which seems gaining dangerous proportions in the advertising columns of certain London evening newspapers. Some time since there appeared the promise of a reward to the reader who would discover the largest number of words in which certain letters could be found. This might be nothing more than the offering of a prize to industry and ingenuity. But one condition of the contest was that every competitor should with his answer enclose a certain fee entitling him to enter the lists. Even in this case there were elements of a doubtful character. The proposer might probably net several thousand shillings while only promising to refund to three or four individuals a very much smaller sum; while of all the numerous competitors who risked the entrance money only these three or four would reap any benefit. The bank was certain to win largely and the overwhelming majority of the entrants as certain to lose the small sum they risked.

—Same; Rangoon, 14: A Government weekly summary from Upper Burmah reports that Mandalay town is perfectly quiet. In the district only occasional minor dacoities.

—Bhamo news is satisfactory. The trade between Bhamo and China and the Shan States is reviving to a marked extent and confidence is increasing in Bhamo town.

—At Berlin, Herr Barth, the editor of Herr Eugene Richter's Radical newspaper, the *Freisinnige Zeitung* (i. e. *Liberalist Gazette*), has been sentenced to six weeks' imprisonment for reproducing from the *Potsdamer Nachrichten* the recent rumour as to the alleged wounding of Lieutenant-Colonel von Villaume, German Military Envoy at St. Petersburg, by the Czar.

—*Nonconformist*: The veteran and learned missionary, the Rev. Samuel Mateer, F. L. S., of Travancore, has completed a triad of works on Travancore by the publication of *The Gospel in South India*: or the Religious Life, Experience, and Character of the Hindu Christians. (Religious Tract Society.) Whereas the two previous volumes dealt almost exclusively with the non-Christian aspects of the land and its people, this is devoted entirely to a record of the triumphs of the Cross among the inhabitants. It is a most readable and encouraging volume, and cannot fail to quicken both interest and faith in mission work. The work is enriched with several excellent and striking engravings.

WEDNESDAY, FEBRUARY 16.

—At a game of polo at Rawul Pindi on the 11th inst. between the 33rd Regiment and the 18th Bengal Lancers, Major Richardson and Lieutenant Harrison's ponies collided; both falling. The former officer broke his collarbone and the latter sustained a partial fracture of his arm.

—The whole of the employes of the Manockjee Petit, Dinshaw Petit, Gordon, Mazagon, Victoria, and Framjee Petit of which Messrs. Dinshaw Manockjee Petit, Sons & Co. are the agents, numbering between 7,500 and 8,000 people, have been presented with articles of wearing apparel in honour of the Queen's Jubilee. They will start from their respective mills in procession to-day accompanied by bands.

—A Home paper says: It is stated that, in commemoration of the Queen's Jubilee, the civil servants of the Crown are to have a year added to their time of service. The reason assigned is that honours and distinctions can only be bestowed on a few. This may well enough suit the convenience of the civil servants, but what will the taxpayers think about it? Are the civil servants the only persons who are to be made glad at the Queen's Jubilee? Far better would it be to extend indefinitely the distribution of Baronetcies, Knighthoods, and C. B.'s than to increase the taxes of the Queen's subjects who get none of these adornments. A year added to the time of every civil servant means a terrible augmentation of the burden of pensions.

—*Indian Spectator*: It is no less encouraging than curious to find a member of the Queen-Empress's family addressing Native soldiers in their own vernacular, in his capacity as Commander-in-Chief. The little speech at Baroda must have gladdened the hearts of the gallant sepoys who were addressed by the Duke of Connaught. It must have been welcomed all the better for its simplicity and direct bearing. And it is to be hoped that this linguistic feat of His Royal Highness, and the study it implies, may inspire others with similar zeal to be in touch with the people of India, though somehow we Natives speak English much better than most Englishmen speak the vernaculars.

THURSDAY, FEBRUARY 17.

—The *Str. Assam*, with English Mails, left Aden for Bombay, Wednesday, 9 a. m.

—*Bombay Gazette*: "A small fire occurred on the tower of St. Xavier's College last night. The illuminated decorations which surmounted the tower took fire, and when it was burning its way through the floor, one of the reverend fathers, who fortunately happened to be near, with great presence of mind instantly put it out. No serious damage was done, but what

might have been a most disastrous conflagration was happily nipped in the bud."

We are told that it was the Papal tiara that was burnt up.

—The Punjab Government has recently sanctioned the sale of the Civil Hospital building at Delhi, to the Delhi Cambridge Mission for a sum of Rs. 35,000.

FRIDAY, FEBRUARY 18.

—A Rangoon telegram states that Lieut. Noble, Madras Infantry, who fell from his horse on the 7th inst., never recovered consciousness, and died on Saturday from compression on the brain.

—The Earl and Countess of Aberdeen and the Earl of Buckinghamshire paid a visit last week to Benares, and during their stay evinced much interest in the local missionary institutions. On the evening of the 10th inst. there was an interesting gathering of representative native gentlemen of the city at the house of the Rev. J. Hewlett. At this meeting for four hours an animated conversation took place, in which Lord Aberdeen put questions to the native gentlemen collectively and received answers from them on such subjects as compulsory education for India, the social intercourse between Europeans and natives, and the expense of the administration of justice, Lord Buckinghamshire also taking part in the discussion. The native gentlemen generally expressed their opinion that the time was not ripe for compulsory education in this country, that Europeans ought to make greater efforts than they do to foster friendly intercourse between themselves and the natives of India, and that the administration of justice, though good, is excessively expensive. Their lordships expressed themselves highly gratified in hearing such full and candid expression of sentiments by so many educated native gentlemen of Benares.

—*Eastern Star*: Two special features of this Congress were the provision made for open air preaching to the Hindus and the Mohammedans and the exhibition of the Magic Lantern to the children. Wednesday, the 2nd instant, was the day appointed for the carrying out of both these objects. On the morning of that day, there was not the usual meeting at the Memorial Hall; but Christian missionaries and laymen, dividing themselves into a dozen bands, sounded the Gospel trumpet in a dozen different parts of the city of Madras; and who can say that if this trumpet were sounded seven times, and ay, if need be, seventy times seven times, the walls of Hindu superstition, for all that they appear strong and impregnable now, might not crumble and fall down? On the evening of that same day, the Memorial Hall was crowded to excess; Christian children, male, and female, from various Mission Churches in Madras, poured into the Hall. On this evening, as also on the evening of the last day of the Congress, the young women of the Madras Christian Female Normal School set an example which older men and women would do well to imitate. They walked all the way down from the Broadway to the Memorial Hall, singing lyrics, as they marched through crowds of eagerly listening Hindus and Mohammedans in a tone the sweetness of which was exceeded only by the sweetness of the name of Him whose praise those lyrics celebrated.

Selections.

WHAT ROMANISTS THINK OF RITUALISTS.

An occasional correspondent of the *Catholic Times* happening to be at Brighton lately, visited some of the many Ritualistic churches that abound there, and has recounted what he saw in that paper. At St. Bartholomew's (Mr. Wagner's) he attended what is designated on the notice-board as High Celebration, "but

spoken of by the initiated of the *inner circle* of the Ritualists as 'High Mass,' and among the particulars of the service it is said that the vicar asked prayers "for the repose of the souls of the following," giving a list of those to be prayed for; while of the sermon the writer says it "might have been preached in a Catholic Church, but sounded very extraordinary from the lips of a Protestant minister and from a Church of England pulpit." He continues:—"When the preacher touched on certain Christian verities and asserted that whilst Protestantism would say one thing, the Catholic Church would say and rightly say another, I felt sorely tempted to ask him what he considered himself, and how he, a Protestant minister, sworn to observe the 39 Articles and the book of Common Prayer, could honestly believe what he stated. . . . The Communion table, gorgeously appareled, was raised on some twelve steps, and made to look as much as possible like a Catholic altar, with six large lighted candles and a crucifix upon it, and seven pendant lamps before it, whilst in the centre was an arrangement made to resemble, as closely as could be, the Tabernacle for the Blessed Sacrament in Catholic churches. During the offertory incense was freely used, both the communion-table and the ministers being duly incensed, whilst acolytes flitted to and fro, assiduously imitating every movement they see made in our churches. The preacher, who I was afterwards informed was 'Father Black,' one of the self-styled monks of Mr. Benson's establishment at Oxford, told the congregation to adore the elements on the altar, actually speaking of the bread as 'the host,' and implored his hearers never to leave the church till the sacrifice was completed, that the moment the words of consecration were pronounced, it was no longer bread, but the very Body of Our Lord, &c. It is evident from this request that the clergy of St. Bartholomew's inculcate the desirability of non-communicating attendance—a practice which is certainly not in general favour in Anglican churches, and one which I believe I am right in asserting has been more or less condemned by the bishops collectively in Convocation. There was actually not one single communicant either lay or cleric. The service proceeded like a High Mass, the celebrant not even pausing for the chance of any communicants coming to present themselves, though he still used the usual words: 'Draw near with faith and take this holy sacrament to your comfort.' Now the Anglican Prayer-book distinctly states that there shall be no Communion unless two or three at least communicate with the priest, consequently this service was distinctly illegal. The Prayer-book also asserts that the sacrament is not to be carried about, lifted up, or worshipped, and yet the celebrant, as soon as he pronounced the words of consecration, genuflected thrice and distinctly elevated the bread above his head, exactly as a Catholic priest does in the Holy Sacrifice of the Mass, whilst a bell tolled three times. This, therefore, must also be considered illegal, and yet it is openly done in one church, and probably in many others all over the land, without any rebuke from the Anglican bishops, who must have some idea as to what is being done. Such conduct is a mystery to Catholic as well as Protestant Nonconformists, and is only explicable on the grounds that there is really no discipline whatever in the Anglican Church. I cannot myself conceive what is left in the way of Catholic practice to be copied or Catholic dogma to be adopted, and how the clergy of St. Bartholomew's and similar churches get over the articles and homilies of their Communion I am at a loss to imagine. Certainly nothing could be more different to ordinary Anglican worshippers from the form they are accustomed to than such a service as that I have described. No stranger could imagine that the clergy of these different churches belonged nominally to the same body and

professed obedience to the same bishops. The manual acts of the priest in saying Mass had evidently been most carefully studied, and the officiating clergy of St. Bartholomew's can certainly be congratulated on the good imitation. To an uninitiated person, or ordinary Anglican, the whole service might have been taken for a Catholic Mass, for it was only at intervals that I could detect English was the language being used. The ablutions of wine and water were carefully performed, and the blessing given with uplifted finger and the sign of the cross in the air over the congregation. Many of those present, on entering and leaving the church, made a genuflection to the Communion-table. The conclusion that I, as a Catholic, came to, was that the whole thing was unreal, and that it was more or less of a fraud to pretend that such a service and such doctrine was ever contemplated by the Reformers, or ever practised till quite recently in churches professedly Anglican. Nevertheless, there is much to be said on the other side, and we cannot forget that these Ritualists are teaching a class of persons, and indoctrinating large numbers, especially of the young, who in no other way could be brought to see the errors of mere negative Protestantism, and familiarising the eye with Catholic practices, and that they are thus, however unconsciously, indirectly preparing the minds of men for real Catholicism or open unbelief, which before long will and must be the only alternatives. . . . I discovered two confessionals in a dark corner of the neighbouring Church of the Annunciation, which is not so advanced."

Other particulars follow of a somewhat similar character though of churches not so "advanced"; and the writer concludes: "Now what I, as an outsider, would like to ascertain, and what I presume any inquirer who might be anxious to join the Anglican communion would wish to ascertain, is what is the real doctrine and practice of that body? Is the Communion service really a sacrifice or only a commemorative rite? Are the clergy ministers or sacrificing priests? Is confession lawful or objectionable? Are prayers for the dead ordered or only tolerated, or actually forbidden? For I have heard all three statements propounded. Are vestments enjoined or only winked at? In fine is there anything definite and distinct either in doctrine or practice? The bishops seem unable, any more than the clergy, to decide. Dr. King, of Lincoln, who dresses in cope and mitre and is a celibate, would say one thing; Dr. Ryle, of Liverpool, would certainly say the opposite, and Dr. Temple, of London, would probably disagree with both. From what quarter, therefore, is an outsider, anxious for information, and possibly discontented with his own situation, to ascertain what is Anglican doctrine and what is Anglican practice? Such thoughts come to my mind frequently when thrown in company with Anglicans, and I venture to give this brief *resumé* of what I saw and heard in Brighton, in order to attract attention to the subject and show how important it is for Catholics to be on the alert and do all in their power to put these poor, erring sheep in the right direction, and rescue them from the paths of doubt and uncertainty by pointing out to them that the only haven of safety is the true Church of Christ."

"WHATSOEVER THINGS ARE LOVELY."

By CHAS. W. L. CHRISTIAN.

[Pastor in the Wesleyan Connexion, England.]
I.—THE MODEL.

FOR four thousand years, no one on earth had been all that God meant him to be; no life had been complete. Sin had stained every heart, and marred God's purpose respecting every child of man. But Christ came as the second Adam to do that which the first Adam and all his children had failed to do—to

possess a perfect human heart, and to live a perfect human life, from first to last. And Jesus of Nazareth, in His human nature, was God's ideal of what a man should be.

There was in Him every virtue, every grace of a spotless humanity. There was an entire devotion to the will of the Father which found its fitting expression in the words, "My meat is to do the will of him that sent me, and to finish his work." There was an aversion to sin so absolute that we could no more conceive of Him yielding to temptation to evil than of the north and south poles touching. There was a transparent truth and reality that knew not how to compromise, and to which hypocrisy, in all its forms, was an eternal scorn. There was a jealousy for the Divine glory that was the simple perfection of a loyal love. There was a resignation that in the bitterest moment conceivable by the humane intellect could say, "Not my will, but thine be done." There was a lofty dignity as far above all littleness as the heavens are above the earth; and yet a lowliness that could mingle with the uncultured, and notice and bless the children and a winsome sweetness that made every one feel that He could be approached without fear of a repulse, and that led the "common people" to "hear him gladly." There was the profoundest sympathy with human nature, a oneness with our race that could enter into the heart of every man, that could rejoice with those who did rejoice, and weep with them that wept, that could listen to the cry of the blind beggar and the avoided leper, and to which nothing that was human was foreign. There was no vindictiveness for injuries inflicted, but a spirit of forgiveness that, amid the agony, could spend its last breath in praying for those who caused it. No petulance and hasty anger with men because they were slow to learn, and slower still to do the right; but a tender forbearance that could shed holy tears of pity over the wayward sinner.

There was a generosity that could cheerfully say, "The Son of man came not to be ministered unto, but to minister," that could spend life in going about doing good, and then give it up to bless eternally those who could make no return. And there was a joyfulness of heart amid it all, even the suffering and the shame, that fulfilled the words of prophecy, "Thou hast loved righteousness and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Yes, in Jesus of Nazareth not only was there a sublime and glorious manhood, but that which was peerless and perfect. We feel instinctively that in studying Him, we have before us that which can never be surpassed. We are gazing upon the summit of human excellence. As we look at His portraiture the words rise unbidden to our lips, "Here at last is moral beauty without a flaw!" Indeed, to conceive of any one who should exceed the goodness of "the man Christ Jesus" is a mental impossibility. Genious in all its walks may be surpassed. Greater legislators, more subtle inventors, deeper thinkers, sublimer poets, more accomplished artists than have ever lived may arise, but a more perfect man than Jesus is of all impossible things the most impossible.

And this perfection of character is set in a humanity which has no local colouring. In this respect, as in all others, our Lord stands out in contrast to all men, even the greatest the best. They are all faulty, of course, and so unfit for models. But they are all local; each man, however great and good, belongs to a certain age and race, and can never be separated from them. And consequently no one of them could ever be a universal example. Not so with Him we own as Lord. He was a Jew, but we do not think of Him as a Jew. Certainly He was altogether unlike the Jew of the period in which he lived. He was no more the Pharisee than the Sadducee. Yet neither do we think of Him as a Gentile. He was

"the carpenter," but we never associate Him with any one class of society. He lived eighteen centuries ago, yet He might belong to any age. He is neither Asiatic nor European, neither Jew nor Gentile, neither ancient nor modern. No tinge of race, or country, or time, or earthly position attaches to Him. He is "the Son of man," distinct from all that is merely local and individual. He is the universal man. He belongs to all nations and to all climes. And so He is the one great Example for all ages and generations the one Model of the race. No other is appointed to be such, no other is fitted. "Christ is all," in example as well as in atonement.

And every human being can become Christ-like in character. Our spiritual nature admits of this in every case. It is not every man who can be a mathematician, an orator, a linguist. But however man may lack other capabilities, however they may differ in race, and mind, and temperament, every human soul has the inherent capacity to be made like Christ. The Hindoos and the Chinaman are not westernized in mind and habit when they become followers of Christ, nor is the South African enriched with the master powers of the Anglo-Saxon. National and race peculiarities are as marked as ever, but each and all can possess "the mind that was in Christ Jesus." It would not be possible to give to all nations the characteristics of any one people, but it is possible that every one who breathes the air can be made like Him who left the whole world an Example that it should follow in His steps.

And this is the great design of the Gospel—not to pardon only, but to purify; not to save from hell only, but to make meet for heaven. We are "called to be saints," and a saint is a holy man. But holiness is only another name for Christlikeness. And Christlikeness is beauty of moral and spiritual being, the actual possession of "whatsoever things are lovely."—(*Guide to Holiness.*)

BE FILLED WITH THE SPIRIT.

A CHAPTER OF AUTOBIOGRAPHY.

Yes, this is just what I want to be. The powers of the world are becoming intensely earnest, and I am feeling every day more keenly the great need of being possessed by an Almighty spiritual power to enable me to witness so that Jesus will be glorified in the salvation of men. For many years I have been sowing, sowing, scattering as I supposed bushels of precious seed, and only a solitary blade here and there seems to be the outcome of all my labour. It ought not to have been so. Then am I only unfortunate? or am I guilty before God? Judged by my fruits, I have not been filled with the Spirit (and "By their fruits ye shall know them"), and as a consequence I must have been dishonouring the Holy One. Yet I know that, as a son of God, I have the Spirit of God dwelling in me and that my body is (or ought to be) the temple of the Holy Ghost. But if this temple had been filled with the Holy Ghost, it would have been impossible that my past testimony should be so fruitless.

I believe that if I were filled with the Spirit I would be as indifferent to self-interest as the Holy Ghost Himself is; the glorified presence of Jesus would be an abiding reality to my soul; I should be unceasingly satisfied in Him; and others would believe through my word (Jo. xvii. 20). Then, why is this not my experience when the Spirit in all His fulness has been given for this very purpose, and that I may witness with Him of Jesus? (Jo. xv. 26-27). I asked God again and again to fill me with the Spirit; yet I experienced no change. God commands me to be filled, and I want and ask to be filled; and yet I am not filled. What is the matter? Now, my soul, be honest before

God. O Holy Spirit, here and now, I beseech Thee show me *everything* that is in my heart displeasing to Thee, and by Thy help I will cast it forth. My soul waiteth on Thee. O Lamb of God! search Thou me. . . . Oh! what hideous forms are these rising up before me? Shall I hide my eyes from them? No. They are the revelations of the Holy Spirit. O Blessed Spirit! I have been dishonouring Thee. I have been asking thee to fill me, while at the same time I have been willingly consenting to Thine enemies dwelling in Thy temple. Bring them out that I may hew them in pieces. Yes, I have been proud, seeking the honour of men more than the honour of God. Yes, I have been envious, secretly sorry when others have been more successful than myself. Yes, I have been worldly-minded, having more pleasure in talking about preachers and churches than about the person of Christ. Yes, I have been selfish, for I would rather speak about the good I have done than the good others are doing. Yes, I have been uncharitable, for I have often attributed selfish motives to the actions of the benevolent. Yes, O my God! I acknowledge my sins before Thee, I am verily guilty, and abhor myself in Thy presence. But thou hast said that if we confess Thou wilt forgive. I do confess my sins this day. O cleanse Thou me from secret faults. O Jesus, my dear Redeemer, Thy precious blood I claim to purge my heart this very hour from all these Spirit-grieving sins. And I intreat Thee, O my Lord, at any cost, keep me ever humble at Thy feet. Now, O God, I thank Thee that Thou hast forgiven the iniquity of my sin, according to Thy word. And now, O Holy Spirit, Thou who hast come to fill the redeemed temple of my body, and to witness for Jesus through this temple, come now, take entire possession of Thine own. I throw the door of my heart wide open unto thee. O enter now. I surrender all to Thy will. Henceforth Thy mission shall be mine—to convince of sin, to witness of Jesus, to guide into truth, to keep self unseen, and to use, without wavering, the unglorified sword of God's naked word.—(*The Reaper*)

AN OLDEN-TIME FAITH CURE

By REV. A. J. QUICK OF PLAINFIELD, CONN.

The following facts are confirmed by reliable historical county and town records:—

The Separate Movement which arose in 1740 under the preaching of Edwards and Whitefield, struck Windham county, Conn., in 1741, through the preaching of some local revivalists. In Plainfield, a large number professed conversion, and united with the church.

The interest was heightened by a remarkable case of faith or prayer cure which occurred in the town. The subject of this healing was Mercy Wheeler, the daughter of one of Plainfield's most honoured citizens. Up to her twentieth year, Mercy was in perfect health. At that age she had a severe attack of ague and nervous fever, under which her system weakened and wasted away. This continued till she was helpless and speechless and blind. She was unable to swallow more than a spoonful of liquid food a day, and not expected to live from day to day.

But under the care of the best physicians of the State, her life was prolonged for years. And through all this weakness and suffering, her mind remained clear and spiritually active. Her pastor, Mr. Coit, at times held religious services at her bedside. On the day of the annual Fast, after a season of earnest prayer for spiritual comfort, suddenly her speech, which had been lost for six years, returned, and she praised God in audible voice.

This continued for two days, when her voice became again silent for two years; then returned again with some improvement in her physical condition and sight. The lower part

of her body, however, was paralyzed. Her ankle-bones were so parted that one could lay the ball of his thumb between them, so that a string was needed to keep her feet in proper position.

The religious awakening at this time filled her with the greatest joy, and awakened in her a faith to believe that God could and would in some way restore her to health. She was especially exercised over the impotent man, and Christ's words "Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?"

At a service held in her home in May, 1743, under the preaching of Rev. Mr. Lord of Preston, her mind was greatly exercised, and it was given her to believe that the Lord was about to show His glory in her. She seemed to be wholly taken out of herself into the hands of God, and enabled to believe that He could and would heal her. Then a strange thrill and shaking began in her hands, and quickly spread all over her, and a working in every joint as if she were with hands drawn and compressed together. Soon the trembling passed off and the pains with it, and strength came to her vitals and whole frame. Suddenly, to the amazement of all, she rose, and for the first time in sixteen years, stood upon her feet and walked, praising God!

The next day she walked to her brother's; the next Sabbath she rode on horseback three miles to church! Hundreds who knew all the circumstances, saw and believed. A public thanksgiving service was held in the Plainfield church, at which the Rev. Benjamin Lord of Norwich preached. In his sermon, he referred to Mercy Wheeler's case in these words:—

"With the subject of a late marvellous deliverance before our eyes, a pleasing spectacle to angels and men, because a signal monument of the mercy and power of God our Heavenly Father, let all this great number of people that hear of this remarkable cure, wonder and glorify the Lord of Israel our Saviour."

The story of this remarkable illustration of Christian faith and divine power awakened great interest both in this country and in England. Mercy Wheeler was afterwards married, and lived to the age of 90. She died in 1796, forty-seven years after her restoration to health.—(*N. Y. Evangelist.*)

A LEGEND OF CHAMBA.

By A. L. O. E., A LADY MISSIONARY IN INDIA.

OUR native pastor lately introduced into a sermon what appeared to me to be a striking illustration of evangelical truth. He had been visiting the beautiful hill-station of Chamba, one of the charming features of which is that water gushes freely from a spot so high that to account for its appearance in that elevated place the following legend is given:—

It is said that in olden times the people of Chamba suffered grievous distress for want of water. That which was nearest was so difficult of access that the Rani (princess) of the place took the sorrow of her subjects greatly to heart. She consulted those who were supposed to know the will of the gods as to by what means the constant curse of drought could be removed. The wise men, according to the legend, gave reply, "If the ruler of Chamba should die for her people in a certain place, abundant water should be given." "Main hazir han" (here am I) cried the generous Rani. The oracles were then consulted as to what place should be chosen for this act of self-sacrifice, and a spot high up was shown to the Rani. "Main hazir han," was again the word, and bravely the devoted woman, standing on that lofty position, had her grave dug, and then submitted to be buried alive for the sake of her

people. Thereupon a fountain of pure, sweet water flowed from the spot, descending to quench the thirst of the people of Chamba, visiting each hut, and bearing to each its life-giving blessing.

It is easy to guess the application of this beautiful legend, which so naturally forms itself into a parable. We, by whose homes the fresh, pure waters of salvation are constantly flowing, need hardly be reminded that they gush from a grave. We have heard from childhood whose death secured to His people the priceless blessing, and we rejoice in the invitation, *Ho! every one that thirsteth, come ye to the waters.*

But there is another way of applying the legend. We know that an echo is a repetition of a sound which it must resemble, however faintly and feebly. If the word given be "LOVE," "love" must be the echo; it could never be "cold indifference." If the word called out be "SACRIFICE," the echo must be sacrifice too; it could never be "heartless self-pleasing." Now these two precious words, LOVE and SACRIFICE, are those which our hearts and our lives should echo. *We love Him because He first loved us*—in this verse we have the echo following the sound. But when the word SACRIFICE is spoken, alas! how often our hearts and lives are utterly dumb! The hard, cold rock gives no answer! *The Mohammedan code taxes all luxuries on behalf of the poor.* An Ottoman will say, after purchasing some beautiful article, I gave a hundred *liras* for it, but thereupon I gave ten *liras* to the poor. Would it be too much to ask that so faint an echo of the word "SACRIFICE" be heard amongst Christians?

Well would it be if each reader spake thus to her conscience, not to the world: "I gave five pounds for my warm fur wrap—there go ten shillings to the missionary cause." "My last entertainment cost me four pounds, so eight shillings shall be placed in the poor box." "All my family have been photographed; this is the heart's luxury; five shillings is but too small a tax upon it." "My trip to the continent will cost at least twenty pounds; the Zenana Mission shall be two pounds the richer." And this offering should be in addition to what is usually laid aside as given to God.

It is by such practical tokens of gratitude that we show that we realize what we have freely received. As fertility and verdure follow the course of a stream, so should our free-will offerings declare that we have indeed drunk of the precious waters descending from on high, symbolized by those in beautiful Chamba—(*The Indian Female Evangelist.*)

A POOR APPOINTMENT.

"A very poor appointment" did you say? Which one do you mean? The one to which St. Paul alluded, when he said he knew not what should befall him there, save that the Holy Ghost witnessed that at every appointment bonds and afflictions were waiting for him?

And how do you feel in looking forward to your "very poor appointment?" Do you say, "None of these things move me; neither count I my life dear unto myself; so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify of the grace of God?" Is your ministry indeed a testifying to such all-sufficient grace as will enable you to go joyfully to such very poor appointments as these? If so you are pretty thoroughly sanctified, and are not likely to be much "afflicted" no matter where you are sent.

If you shun not to declare the whole counsel of God you may find yourself in just such appointments. But then you can bear it, when a preacher, who covets praise, popularity, position, power and pecuniary rewards, might not be able to put up with such an allotment. Don't flinch even if the appointing powers are

disposed to test your professions. God can overrule. If need be, He can bring the counsel of Ahithophel to foolishness. If none of these things move you, God may not suffer you to be moved about merely to suit men.

If there were more of the Pauline spirit among the preachers there would be less friction over the arbitrary exercise of the episcopal prerogative. And if there were more appreciation of such a Pauline spirit on the part of the episcopacy there would be a better state of things all around the compass. It might be difficult to provide such a self-sacrificing soul with anything else but a poor appointment, but sympathy would soothe its sorrows and lighten its load. Respect of persons and not for character and work and results is not only a sin against Christ, but will surely bring its bitter fruits.

Depend upon it, the farther we drift away from scriptural principles and apostolic practice, the more we become involved in almost endless trouble over poor appointments and over everything else.—(*Ch. Standard.*)

FAITHFUL IN LITTLE.

THERE is no such thing as a trifle in the world. So accurately is the dust weighed in the balances of creation, that a portion of matter more or less might disturb the solar system, and send it crashing to wreck. No microscopic gaze can detect the shooting of the cell which determines whether the oak shall be a shapely tree, fit for the mast of some gallant admiral, or the stunted Caliban of the forest; or if the child's brain will yield genius and blessing or erratic failure. In morals and in practical affairs, the truth comes still closer home. Who has not had the plans of months, or perhaps of a lifetime, upset by some petty neglect of some heedless friend, or employee, or dishonest tradesman? A letter loses a post because an errand boy was so taken up with his fun as not to see how time was passing, and your contract is lost, with the possibility of doing a great good which depended on it. A servant neglects to have a room in order, and a valued guest goes away with an unpleasant impression, and never comes again; or some one misconstrues a jest, and it is the beginning of a breach which spoils society in your little circle.

An important case was lost, one day, by a lawyer stopping to talk on the street two minutes. One of the parties had said to the other, "Be here by ten o'clock with the papers, and you shall have what you want." The poor man was at his lawyer's office to get the papers an hour before time, waiting. The two rushed around, only to enter the other man's office two minutes late, and to meet a flat refusal, on the ground that they were after time.

Everywhere men and women are losing their best chances by a hairbreath, or a moment: or are losing them for others, which is crueler still. To be faithful in that which is much, it is ever essential to be faithful in that which is least.—(*Central Christian Advocate.*)

TELEGRAPHIC NEWS.

Berlin, February 10th: A further Papal despatch has been received here re-enjoining the Catholics to support the Army Bill.

London, 11th: Sir Charles Warren denies that there were any shops pillaged in Clerkenwell by the Socialists.

St. Petersburg, 11th: The Russian Government has decided to assemble a large squadron in Japanese waters.

Constantinople, 11th: The preliminary negotiations with the Grand Vizier and the Bulgarian delegates have not as yet produced any result.—M. Zankoff, of the Russophile party in Sofia, is insisting upon extreme

conditions, notably for the appointment of a Russian General as a Minister of War in the new Cabinet.—The Envoys of the Great Powers have not taken any part in the negotiations.

London, 12th: In the House of Commons last night, Mr. Parnell's amendment to the Address denying that any disorder existed in those parts of Ireland where the rents had been suitably reduced, and adding that autonomy and not repression was the remedy for the crisis, was, after a protracted discussion, rejected by a majority of 352 against 246. The analysis of the division-list on the amendment shows that Mr. Chamberlain voted in the majority, and that Gladstonian Liberals were included in the minority. Mr. Gladstone was absent. The English Press unanimously oppose the scheme for the neutralization of Egypt.

Rome, 13th: The Vatican is sending to Peking the duly attested Convention between China and the Holy See, by which the former gives assurances of complete liberty and security to the Catholics throughout China.

Pekin, 13th: A secret treaty has been concluded between Germany and China.—Notwithstanding the holding of Nationalist meetings being proclaimed, several meetings of the Nationalists took place at Loughrea and Youghal yesterday.

St. Petersburg, 14th: A conspiracy has been discovered in the Military and Naval schools here. Eighteen cadets and seven Naval officers, who have been implicated in the plot, have been arrested. The particulars as to the nature of the conspiracy have not yet transpired.

Zanzibar, 14th: Portugal has presented an ultimatum to the Sultan of Zanzibar demanding the cession of Tungi territory, which has been recognized by the Anglo-German agreement as forming a part of the Sultan's dominions. Sayyid Barghash has replied to the Portuguese Government referring the question to agreement of the Powers.—The diplomatic relations between Portugal and Zanzibar have in the meantime been broken off, and the former's fleet is threatening to bombard Tungi.

Rome, 14th: At the request of King Humbert Signor Depretis is reforming the Italian Cabinet.

London, 14th: Colonel Sir Edward Bradford, the present Chief Commissioner of Rajputana, has been appointed Secretary of the Secret and Political Departments at the India Office, in succession to Mr. Adolphus Moore, deceased.

15th: The trial of Mr. Dillon and five others for conspiracy to prevent payment of rent has commenced in Dublin.—It is hoped that the House of Commons will vote the Address in reply to the Royal Speech on Friday next. The next business will then be the introduction of the Procedure rule on Monday following.

Tiflis, 15th: The work in connection with the extension of the Caspian Railway to Samarcand commences at the end of the current month, and the line will be completed for traffic by the end of November next.

London, 16th: It is reported that the British Government has decided to withdraw the payment of the annual subvention of £250,000 towards the maintenance of the Egyptian Army.—In the House of Commons last night, Sir John Gorst, the Under-Secretary for India, in reply to a question whether there was any truth in the statement of a telegram published in a London newspaper from its Bombay correspondent that the Chinese had invaded Burmah, said that he had received no information of the alleged invasion.—The Queen has been graciously pleased to appoint Majors Meiklejohn, Rind and Surgeon Owen and Mahomed Aslam Khan Companions of the Order of St. Michael and St. George, in recognition of services rendered to the Afghan Boundary Commission; and also the Com-

panionship of the Bath upon Major Edward Durand.—Lord Balfour succeeds the Earl of Dunraven as Parliamentary Secretary, Colonial Office.—A bailiff and two constables were yesterday shot at and killed at the Ballycar Station, County Clare, by assassins lying in ambush. The assassins afterwards effected their escape.

Berlin, 16th: Prince Hohenlohe has issued a Manifesto in which he appeals to the Electors of Alsace and Lorraine to return the supporters of Government. An official notification states that the Emperor William is suffering from a bad attack of influenza and hoarseness and is confined to his apartment.

St. Petersburg, 16th: General Kaulbars has been appointed Russian Military Attaché at Teheran.

Rome, 16th: A despatch from the Commander of the Italian forces at Massowah states that Rasaloala attacked the Italian position because he had been misinformed that the Italians intended invading Abyssinian territory. The despatch considers the campaign now ended.

Moscow, 16th: The merchants here view with apprehension that their trade in Central Asia will be seriously affected by the extension of the Quetta Railway line northwards, as they feel sure that the Asiatic markets will be flooded by goods of British manufacture. They have consequently demanded of the Russian Government the establishment of a new Customs line along the whole frontier of Asiatic Russia.

Constantinople, 17th: Herr de Radowitz, the German Ambassador here has informed the Bulgarian Delegates that if their negotiations with the Porte fail, Russia will occupy Bulgaria with the assent of Germany and Austria.

London, 17th: It is alleged that the jury, who are trying Mr. Dillon and five others in Dublin for conspiracy to prevent payment of rent, is a packed one and the Radicals in the House of Commons will raise a debate on the subject to-night.—The Earl of Onslow and not Lord Balfour has been appointed Parliamentary Secretary, Colonial Office.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED
MR. EDITOR.—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T. Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr. Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr. John Thomas, a chemist of Llanon. He said Mr. Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinot.

He strongly vouched Mr. Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr. Pugh, whose reputation stood so high. His farm is called Pancom-Mawr,

signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinot. I found Mr. Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr. Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition. What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, I first became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels as well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and collapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed. My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk around the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especially by the good Vicar of Llanrystyd, who with his sympathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me.

F. T. W.

PASSENGERS SAILED

Per Str. *City of Canterbury*, 12:

For Liverpool—Mrs Sartorius and three children, Lieut F Hornblow, Mrs W Hittings and two children, and Col H T Bulkley.

Per P. and O. Str. *Siam*, 18:

For London—Mr Leverson Mrs J E Sandiman

and child Rev and Mrs J Macnaught and Mr Subbramanjee.

For Brindisi—Mr F W Fuchs Mr D Fuchs Mr D Brown Mr Leitnitz Mr Sehmar Mr D H McLean Mr and Mrs Attwood Mr G R Elsmie Col C J Pearse Mr John Farrar Mr Appenzeller Surg S F Bigger Col H Collett and Mr and Mrs J H Ruddach.

For Venice—Mr W T H Brown Mr H Atkins Mr W H Moss Mr C A Paterson and Major and Mrs Moffat.

For Suez—Genl and Mrs Lucius H Warren Mr and Mrs DeCordova and children.

For Aden—Maj-Genl W W Goodfellow.

PASSENGERS ARRIVED

Per Str. *Werneth Hall*, 11:

From Liverpool—Col and Mrs Sartorius, V C, two Misses Sartorius and Master Sartorius, Miss Neville, Capt Chase, V C, Capt Cird, Mr J Weir, Mr R Rayner, Mr McLaren, Mr D Bower, Miss Foote, Miss Condict, and Mrs Browne.

Per P. and O. Str. *Peshawar*, 14:

From London—Mr and Mrs Bruntton Mr J Sturrock Mrs Evans and 2 children Lt-Col Bridges Mr L G Evans Mr R C Williams Mr T Greig, Miss Gillibrand Mr and Mrs Priestley Capt and Mrs Terman Mrs Acket 1 infant and 2 children Mrs M Hutchings Miss Scott Mr J Buckley Mr J Turner Miss M Kelepy Dr C J Rodrigues Mr E Roberts Mr F F Omara Mr S Bussell Mr L Cox and Mr Wrigley, From Gibraltar—Lieut J Denison, R N, From Venice—Surg and Mrs Young and Mr G G Ray.

From Brindisi—Mr R Levison Gower Mr Dugdale Mr Partridge Capt and Mrs Cotton Mr C Dias Mr Winter Surg-Maj Lyon Mr C R Markes Col Howes Rev G Porter Mr W Adye Mrs Cappel Lt Campbell Capt Kennan and Mr Giffing, From Aden—Lt-Col Spring, R A,

Domestic Occurrences.

MARRIAGE

SHARMAN—MCGILL—At the Grant Road M. E. Church, on February 16th, 1887, by the Rev. J. S. Stone, M. D., Charles Sharmar, Assistant Accountant, Government Central Press, to Maud, daughter of Mr. G. McGill of Kolhapur.

DEATHS.

MABERT—At Jubbulpore, on the 28th January, 1887, Alfred Swanhill Mabert, Manager, Oil Factory, E. I. R., Manourie.
WOODSIDE—February 3rd, at Fatehgarh, N. W. P. of pneumonia, Miss J. N. Woodside, eldest daughter of Rev. J. S. Woodside, American Presbyterian Mission, aged 38 years.

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The following are the Subscriptions received up to date:—

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T. J. Tanner, 1st January 1886	6	0	0
Miss C. A. Swaine, 8th November 1887	7	10	0
Rev. J. Hafner, 31st December 1887	7	10	0
„ Ira A. Richards, 31st Jan. 1888	10	0	0

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Letters for the Editor may be addressed to him at the abovementioned Press.

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THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

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OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing and illustrations, and the literary matter is interesting and useful.—*Bombay Gazette*.

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highly appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon. There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursory inspection, carefully revised.—*Times of India*.

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c., convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India*.

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian*.

WARMLY WELCOMED AND GRATEFULLY ACKNOWLEDGED.

Amongst the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the *Bombay Christian Almanack* (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitious as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum in parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur

declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as her precious jewels. After the death of these two sons, who fell in defence of the claims of the poor, she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald*.

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